

the fact that a handful of white men stood up against the greedy drive and took the part of the Cherokee in the struggle.

It certainly doesn't make heroes out of us in the drama. Nothing could achieve that miracle. From the moment De Soto's armored Spanish explorers blast the peace of the Cherokee village as the play opens, the only possible heroes are the Cherokees themselves.

Their love for their land and the ways of their ancestors, the struggles of Juneluska and Drowing Bear somehow to make peace with the implacable whites, and finally the sacrifice of Tsali and his sons — these are the heroic elements in the story.

The white men who help, honorable though their efforts were, saved only a tattered shred of decency for us, the conquering race. A few — but only a very few — white men knew the Cherokees as they were and loved them as they were, and tried to save them.

With great dramatic simplicity — which of course means with great dramatic skill — Kermüt Hunter has used this tattered shred of human decency as the source from which the play draws its great impact on the emotions.

"Unto These Hills" is not the story — it couldn't possibly be — of good triumphant over evil, of right over wrong and all's well that ends well. In the total story of the Trail of Tears, injustice outweighed justice by at least a hundred to one.

But there is still a true and saving trace of compassion, of pity and loving kindness in all the storm of greed and cruelty. It was there in fact, it is there in the play.

I think — anyhow, I hope — that it's this that gives "Unto These Hills" the dramatic power that hits even harder now than it did 10 years ago. We sit there in the beautiful outdoor Mountain Amphitheater, watching the beautifully staged production unfold, and for two hours and a little over we're held wholly by the story and the spectacle.

But all the time, there's a little message ticking away in the back of our minds as we watch the swirling dances and the gripping drama on the stage. We feel the tragedy gathering, and the message keeps ticking... "we did this... our people did this thing,,, this is our fault..."

But finally, by God's good grace, the tragedy isn't total. Some of the white men are decent. A few of them are willing to take the risks to see justice done.

They don't salvage much — just barely enough to send us away shaken to the heart and grateful to the heart that maybe, in spite of what we've just seen, there'll still be a chance to do better another place and another time.

## INDIANS OF NEVADA

Doris Cerveri

Mrs. John Cerveri (Doris) is a native Nevadan. She worked with the Nevada Dept. of Agriculture for 15 years and was recently transferred to the Dept. of Health. Folk dancing and writing are her hobbies and her stories appeared in Indian Life. At present she is writing an article on Petroglyphs in Lagomorsino Canyon. She is active with the Reno Folk dance group, Near and Far.

Among the many tribes of Indians known to have inhabited the Western part of the United States many years ago, were the Paiutes, who roamed over most of western Nevada. There are now 4000 Indians in Nevada. There were many groups of this nomadic tribe divided into small bands of about 50, who camped around the vicinity of Pyramid Lake. It is believed that this lake, as well as Winnemucca Lake, were a part of Lake Lahontan.

These Indians were, for the most part, of a peaceful

nature. Chief Winnemucca, Chief of the Paiute Nation, is considered by some historians to be one of the outstanding Indian leaders of the West. He was very friendly with the whites and also tried to solve their differences by peaceful means. He permitted his granddaughter, Sarah Winnemucca, to be educated in the white man's schools. She was an interpreter for the whites for many years. After old Winnemucca's death she continued to promote friendly relations between her people and the whites and tried to educate them to adapt themselves to the changes brought about by the coming of the white man.

The Paiutes fished the waters of Pyramid Lake for the cui-ui, a strange pre-historic species found nowhere else in the world. In the winter, their staple food was the pinon nut. Basket weaving was one of the artistic activities carried on by women of the tribe. Some of the most beautiful and valued baskets were woven by Dat-so-la-lee. No other Paiute woman has since produced baskets to equal her perfection of design and symmetry.

Because of the necessity for a plentiful food and water supply, these Indians were forced to migrate from one section of Nevada to another throughout the Seasons. Evidence of their many habitations have been proven by the numerous artifacts which have been discovered and by the petroglyph and pictograph writings found in various parts of the State of Nevada.

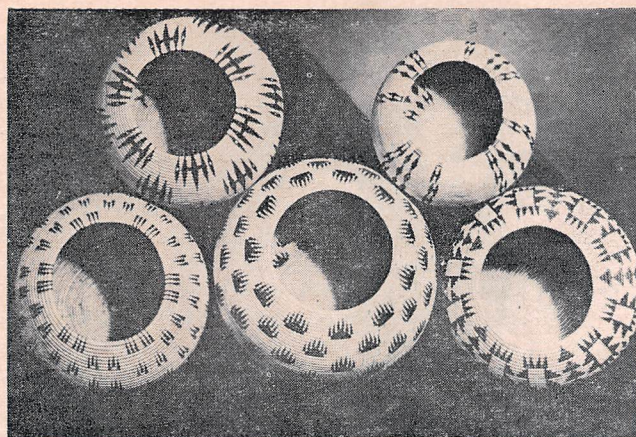
The largest petroglyph display is in Storey County, a few miles from historic Virginia City in beautiful Lagomorsino Canyon. These peckings and scratchings are found on cliffs of fine grained basalt rising from 20 to 30 feet in height.

The designs are of two varieties; curved-line and straight-line, which would indicate they were carved by two distinct cultures. Present day Indians disclaim any knowledge of what they mean and cannot or will not interpret them.

The number of Paiutes living in Nevada today is very



Dat-so-la-lee, famed Washoe-Paiute basket weaver. Foto Courtesy Mrs. John Cerveri.



Every Dat-so-la-lee basket has a meaning. The ceremonial basket in the center depicts a family tree with mystic arrows pointing to the wonder hunters. First one to left is the Sunrise, above it — Peace. The basket to right depicts the religious nature of the four degrees of the cult. Foto Courtesy Mrs. John Cerveri.

small. The Washoe are another minority group.

Recently there has been a desire among the teen-age Paiutes to renew and learn old customs, dances and other tribal activities.

At the Nixon Reservation, a few miles from Reno, Nevada, a group of young men have learned several dances, which they have been gracious enough to exhibit on numerous occasions. It is hoped that our western Indians will continue to keep alive the many facets of their culture as they are a definite part of North American history.



PYRAMID LAKE, on the Paiute Reservation north of Reno, Nevada. The movie THE GREATEST STORY, in which the Inbal group, Yemenite dancers from Israel participated recently in the filming, was taken in this area. The Paiutes were called Digger Indians by the whites, because of their digging for roots for food. Chief Winnemucca, after whom they named a city in Nevada, was the most noted of the Paiutes. His nephew, young Numaga, led the Paiutes to one of the greatest Indian victories during May 1860 in the Pyramide Lake area, ambushing Major Ormsby and over 100 of his men. VFB (Nevada State Highway Dept. Foto).

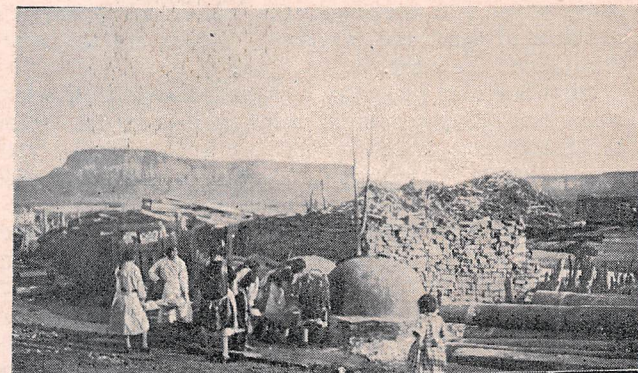
Dr. Murphy and I wish to thank you on behalf of our patients who enjoy VILTIS.

Melinda Steuber  
Sacramento, Cal.

## VILLAGE LIFE AMONG THE ZUNIS

Edith Gates

Mrs. Gates wrote this article as a thesis toward her degree. She is an "old time" Viltite, active in the folk dance movement and synagogical activities. She is at present in Israel on a scholarship to study Israeli dance. She is a native Chicagoan but lives now in Lakewood, Cal.



ZUNI PUEBLO. Women baking bread. Thunder Mountain in the background. Foto Courtesy Laboratory of Anthropology.

The Zunis are one of the groups who comprise the Pueblo Indians of the North American continent. The Pueblos, generally, are located in an area of the Southwest covering sections of western New Mexico and eastern Arizona from the Utah-Colorado border to the Rio Grande. The Zuni Pueblo is found about 40 miles from Gallup, New Mexico and about 4 miles from Black Rock, which is the seat of the government headquarters.

The Zunis have probably been the inhabitants of this area for thousands of years, being descended from the original Basketmakers of these plateaus, according to Wissler. Radin points out that much of their culture is derived from the Mayas and Toltecs but in such a "tired" form as to lead us to believe that this was about the upper limit of Toltec influence. A clue to their origin may, perhaps, lie in some of their dances such as the Bear. Here the native grizzly is imitated but part of the costume is white "in memory, apparently, of the days when the Indians came down through the Bering Strait and had intimate experience of polar bears." (Wilson). After a great flowering of their culture they became hard pressed due to attacks by surrounding tribes, drought and other natural forces. This caused a withdrawal into themselves, changing the group attitude to one of introversion. Their life was reorganized into one of symbolism and ritual with distrust for individualism. The people are now self-controlled, industrious, and self reliant.

The Zunis were first discovered by the Spanish explorer Coronado in 1540. He was in search of the famed 7 cities of Cibola. Instead of seven cities of gold, he discovered 7 towns using turquoise. Coronado felt that they were built by excellent workmen and named one town Granada. The residents retreated twice to the top of a mesa to withstand the Spaniards and baptism. The first retreat lasted 3 years, the second 7 years, and during this time the 7 villages amalgamated into the one Zuni village of today. Coronado estimated the population to be 2600 people — the same number of Zunis who exist today.

Although the Zunis are supposedly descendants of the Basketmakers, their containers are exclusively of pottery. They make much use of pots, ollas, bowls, and dishes. Pouches of animal skin are used to carry small items, and